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ADDRESS

TO THE

BOARD OF AGRICULTURE,

ON THE SUBJECT OF

ENCLOSURES AND TITHES.

BY THE REV. SAMUEL JOHN NASH, LL. B.

VICAR OF GREAT TEW, OXFORDSHIRE. R.

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ADDRESS

BOARD OF AGRICULTURE

REGISTRATION AND OTHERS



TO THE

President of the Board of Agriculture.

SIR,

ENCOURAGED by an advertisement which I saw from you in the papers, I am induced to lay before your Board a few scattered thoughts upon a theme which has long been a subject of public declamation. How far they may be deemed of utility, or applicable to your present pursuit, must be submitted to the judgment of yourself, and those Honourable Gentlemen with whom you are associated in office: who are placed in so conspicuous a situation, as not only to attract the attention of this country, but the eyes of surrounding states, which are now looking up to you for information and advice.

If I am not misinformed, the grand design of your Board is not only to promote and encourage every improvement in Husbandry, but to remove, as far as may be thought consistent with the public good, every obstacle that can tend to retard, or any ways obstruct the progress of so noble a science:

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science: which has for its object the good of our country, and the benefit of mankind. If the above should be allowed, the subject of Tithes must particularly become an object of your most serious consideration. That they foment quarrels, cause many to desert the church, create the most grievous vexations to private individuals, tend to impede the progress of Agriculture; and are at this time very unpopular, are truths so generally allowed, as to require no further enlargement.

But the misfortune is, that at present (and with reason I must confess), the word innovation is so extremely offensive, that like a harsh note in music, it is grating to the feelings of all who hear it: antiquity and old precedents are now in fashion, and must upon all occasions be quoted before we can gain access to the passions, or the attention of men.

In conformity then to the custom of the times, I will allow that the most ancient usage may be pleaded in favour of Tithes being taken in kind; since we read in the 14th chapter of Genesis, that Abraham paid them to Melchizedeck, king of Salem, who was also a priest: and that it has existed in this country, from the reign of Ethelwolfe to this time, I believe, no one will attempt to deny.—But that such a practice should be kept up merely on account of its antiquity, is too absurd a doctrine to be countenanced by any body of men. When an ancient custom is consistent with the present public good, it should demand our veneration and respect; but when it militates

tates against what may be deemed an invaluable concern, innovation should take its place.

If ancient customs were always to be pleaded, we might as well say that our military should be armed with bows and arrows, rather than fire arms; because the former is supported by antiquity; whereas the latter is the invention of later times. Ancient custom therefore is quite out of the question, since times and seasons alter all things. It should be further remembered, that it is to modern improvements alone we are indebted for the present flourishing situation of the major part of the landed property of this kingdom; any ancient practice therefore, that tends to injure, or any ways impede the progress of agriculture, should be entirely exploded; provided it is removed in an honourable, handsome, and equitable manner, and to the satisfaction of all reasonable men.

That the practice of taking Tithes in kind is strictly legal, is universally allowed; but it must at the same time be confessed, that the putting of the law into its full force is in many instances cruel in the extreme. The letter of the law is generally stubborn and severe; while equity, which may be deemed its spirit, addresses itself to the conscience, and admits of the most favorable interpretations upon proper occasions. As they are both the product of reason, one would suppose that they should always go hand in hand, and be consistent with each other; and in no instance be found to be diametrically

trically opposite. But whether they are so or not, with respect to Tithes, the following example will fully evince.

Two men, for instance, set out in the world with equal capitals; the one a Manufacturer, and the other a Farmer: every improvement that the former can make is supported by the public, encouraged by the laws, and a profit to the inventor. Whereas, if the latter, by toil, industry, and great expence, should procure a crop beyond what the soil would naturally bear, he has the vexation to see the fruits of his labour seized upon by another, who takes from him not only what he might reasonably demand, but that which has been obtained by an additional expence, and a superior knowledge of business: which is so extremely discouraging to the occupiers of land, that it entirely extinguishes that spirit of industry, by which alone improvements can be made; neither can it be reconciled with that golden rule, of "doing unto others as we would be done by."

If then it should be allowed, that the custom of taking Tithes in kind is oppressive to the individual, and injurious to that science, which it is your peculiar province to encourage and protect; it seems reasonable that some notice should be taken of the several methods which are now used in order to commute them.

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It was formerly usual upon an Enclosure, and other alterations, to adapt a money payment in lieu of Tithes; but where that method has been put into practice, the successors have had sufficient reason to see and feel the impropriety of it; and I believe it is at this time so generally disapproved, as to be wholly rejected; since the value of money has for a long course of years been found to decrease.

Where two livings were endowed in the reign of Edward the Second, the one with eight pounds per annum in Land or Tithes, and the other with the same sum in money; the difference will be, that the latter, at this time, will remain the same; whereas the former, if a Rectory, will be worth one hundred and twenty pounds per annum: although they were both intended to continue equal; and instances may be brought of livings that have been exonerated by the above method, within these few years, being very considerably injured by it; which has induced others, sensible of the impropriety of continuing so injurious a practice, to substitute in its place a Corn Rent; which, say they, will always rise or fall, in value with the necessaries of life, and of course cannot be subject to the same objections. It must be confessed, that this method carries the appearance of equity and reasonableness along with it; but it will be found upon a closer inspection, to be liable to some objections, which upon a first view of the subject, do not seem to strike the attention.

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The people of this country, generally speaking, cannot be brought to sufficiently understand the nature of Tithes; they are disgusted with their very name, even in those instances where they have no real cause to complain: consequently, if it should be found advisable to abolish them, it should be done in such a manner as not to leave even the most distant vestige that can call them to remembrance again.

But this desirable end cannot be effected by a Corn Rent; since, in curing the wound, it leaves a most dreadful scar behind it. Prejudice can seldom be subdued by reason, and the injury that a man suffers in particular instances, is to be estimated by his own feelings, and not by the opinions of other men. If it were possible to give candour its due weight, even such Freeholders as are inimical to Tithes, would be compelled to acknowledge that they, or their ancestors, bought their estates for a less sum of money on their account; or if they were granted from the Crown, that they were given with these conditions annexed to them: no man, therefore, is injured by the paying of Tithes, but by the manner in which he pays them. If, therefore, in order to encourage the progress of Agriculture, and prevent their being considered, as at present, a Tax upon Industry, the Legislature should fix a Corn Rent in lieu of Tithes, and Grain should rise, as is the case at this time, beyond the average from whence their value was taken, the Farmer will consider himself oppressed in paying so large a sum; and if it should fall
below

below the average, the Tithing Man will receive less than he was led to expect: not to mention the hazard of leaving an opening for the most dangerous kind of collusion between the Patron and the Incumbent; where the former is the Proprietor of the Land, and dishonourable enough to take the advantage of it. If, however, in particular instances it should be found unavoidable, the most defirable way of introducing it would be to entirely abolish the word Tithes, and consign over to the Impropiator his proportionate share of the Landed Property, which, for private reasons, cannot be wholly alienated, which he should be obliged to lease out to the original Freeholders at a Corn Rent, renewable for ever, or till an equivalent can be purchased in lieu of it.

For although the custom so much complained of may be avoided by the method now used, yet the idea of the monies being paid for Tithes remaining, no one can say whether a Corn Rent, in process of time, will not be considered as equally oppressive.

I believe no one that wishes to live free, would suffer a Picture of Slavery to hang continually before his eyes; unless it were to make him reflect upon the blessings he enjoys upon a happy change. And will any person say that he can forget the subject of Tithes, while he is continually put in mind of them by the payment of a sum of money equal to, if not beyond their real value. A Corn Rent, therefore, may prevent

vent the Farmer from being insulted, but it will always, like a Feudal right, be considered as an act of oppression, which the payer would gladly take the first opportunity of shaking off.

The practice of detaching a seventh of the Arable, and a ninth of the Turf, from the common field at the time of an Enclosure, in lieu of Tithes, is the most unexceptionable method that has hitherto been adapted, or can possibly be conceived: since the Proprietor is thereby put into the possession of as private and independent a property as any other Freeholder of the place; and the very idea of Tithes, like the smoke before the wind, immediately vanishes away.

Here it should be observed, that God in all his designs and institutions, had always some particular and reasonable end in view: when, therefore, he found that the Light of Knowledge itself would go out, unless a standing Ministry were ordained to explain his laws and to preach his word; as the earth was his private property which he had lent out to husbandmen; although he did not want food for himself, yet that his immediate servants, whom he has promised to reward according to the good they do, might not be unprovided for in this world, he claimed the tenth of the produce of the Land, as a Rent due to him for the occupation of the whole. Appearances, we know, must be kept up, since the people will not respect those whose apparent situation in life is inferior to their own: and it

is well known that an education cannot be obtained without application, and a large sum of money to support the charge. If a tree is to make a return for the room it takes up by its fruit, so is the labour and time a man has spent to qualify himself for any particular situation in life to do the same: and the Labourer is worthy of his Hire, are the words of the Messiah himself.

Ecclesiastical benefits are moreover prizes set up to shew those that are not born to affluent circumstances that they may be made comfortable in this world if they will but put their hands to the plough: and it is moreover known that where the Minister of a parish is seen to live agreeable to what he professes, and keeps every thing about him in due order, that those whom he is to instruct will do the same; since the force of example is as prevalent as words: and it is also a means by which the gentry of a country who have families can comfortably provide for their younger sons; who must otherwise be trained to arms, or follow some occupation, or trade, which are equally honourable in their way; since they are links of the GREAT CHAIN.

A consideration of which things should induce the Legislature of America, and the Rulers of other civilized States, always when a parish is marked out, to set forth a seventh of the land, or to add such a portion to it, as a provision for the man, who in Jewish language, is to be the Angel of the Church:

Church: when ten thousand parishes are thus let out, there will be a certain provision for sixty thousand souls; as an establishment cannot be kept up without many persons being supported and employed on the spot: when, therefore, a country provides for the Church to a limited extent, they consult their own interest, and at the same time obey the commands of God.

But it is a particular misfortune, that the measure I have been recommending, cannot, as a general rule, be extended beyond the commonable lands; since many of the most valuable Enclosed Farms in the kingdom would be materially injured, even by the separation of a single ground; as it would entirely set aside the original plan, on which the estates were laid out. In order to remove this inconvenience, the remedy which I have mentioned in Corn Rents, might be successfully applied, without any material injury to the parties concerned; since the payment, or the apparent incumbrance on the estate, would only remain till a convenient purchase could be obtained in the same parish, or any of the adjoining fields; for if the Clergyman receives his due, and his property is laid together, he is not to quarrel about the spot where it is placed: especially where the inconvenience cannot be avoided. But the Glebe, which is ever considered as the most ancient tenure in the parish, should always be laid near his home; since law is law, and it was placed convenient for a wise intent. The idea of too much land being suffered to revert
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into Mortmain, is now destroyed by large tracts of Church property being continually sold to pay the expence of enclosing; and in order to make the practice the more general, it would be advisable not to suffer one shilling to be borrowed upon any Collegiate or Church Estate: but the private Freeholder should be allowed to follow his own wishes in this respect; that is, he should have the option of paying the money either immediately, or by instalments, if he borrows it; or he might be permitted to sell a certain portion of the property, that he may not encumber his children or himself, since every lawful encouragement should be given to sell land.

That Enclosures beautify the face of the country, bring large tracts of land into cultivation, which were before but of little value, and are extremely agreeable and convenient to individuals, are truths which few will attempt to invalidate or dispute; and every man wishes to appear comfortable, both when he comes home, or rides out. But there are three things which seem particularly to shew the propriety of giving every encouragement to the Landed Interest to enclose their Estates, and to point out the necessity of a general Act.

First, the great difficulty of making the different parties in an open field agree among themselves to cultivate the land, in such a manner as may contribute to the benefit of the whole.

Secondly,

Secondly, the incredible loss of time that is incurred in carrying out the Manure, and bringing back the Crop to the Homestead, from the distant parts of the field, which are sometimes three miles from a barn; which, with other impediments of a like nature, is equal to one-third of the whole rent; which would be avoided, by allotting the lands, and erecting of proper buildings in the distant grounds.

Thirdly, the improbability of improving the commons and commonable waste lands, while they are in an open state; which, upon an average, throughout the kingdom, do not produce one-tenth part of what they would do if they were brought into a more cultivated state; since, in many parts of England, some of the finest land in the island is considered as and called every other year's land. It is at present, however, a general complaint, that there are so many obstacles opposed by the jarring interests of the different parties concerned, and such a variety of difficulties to encounter, when a proposal for an Enclosure is brought forward, that many are determined to submit to their present loss, rather than, while they are endeavouring to contribute to the general good, to expose themselves to the hazard of losing their Bill, which should be ended as it were by a *coup de main*; since we know that parties totally unacquainted with the merits or demerits of private measures, are formed to oblige some particular man.

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Secondly,

To avoid which inconveniences as much as possible, some years ago a Gentleman Farmer, in the parish of Enstone, Oxfordshire, knowing that the staple of the soil must be kept up, and at the same time seeing the impropriety of suffering so much land to lie in so useless a state, introduced, what is now called the six years course, into the open field, which is as follows: The first year he Fallowed, in order to clean the Land, and manured it for a Crop of Turnips; which in those parts are houghed at Seven Shillings per Acre; which were eat off by the Sheep. In the Spring the Land thus prepared and manured by the Urine and Dung, was ploughed; but now, as an improvement, they scuffle it when it is sown with Barley, and laid down with Clover Seed; of course, the third year the Crop was Clover, of one year's growth; the fourth, Clover of two years growth; which, during the summer, was a sheep common; when at wheat sowing it was broke up and sown with wheat, which was the fifth years crop; then followed Oats as the sixth. Here, on the seventh year, it was at the option of the Farmers, whether they would take a Crop of Peas and Beans, or begin the course again. In other parts of the field, where he found the bottom was a dry rock, or other dry hard ground, of no great depth of soil, he introduced Saintfoin, which will last ten years, and produce a return equal to rich Pasture or Meadow Ground, both of Hay and Aftermarth; the root of this plant should be stopped, otherwise it will perish by striking too deep; which renders it proper only for Gravel, or a rocky Soil. In Berkshire they

procure a very great return, by sowing the young Clover with ashes; which both nourish it and keep it warm: which plan succeeding so well, was soon followed in the Enclosed Farms. As it is now generally approved, the order ought to be introduced in every Lease, since Turnips will grow on strong land, provided they are penned with Sheep in dry weather only: but they may at all times be drawn, washed, and given to the great and small Cattle on the grass or dry ground.

With the above scheme in view, a Gentleman in England may direct the course of his Farm in any other country, with as much certainty, as if he were present on the spot.

In some parts of Flanders they hand-draw the Turnips, and lay them in the Sheeps Cribs, which makes them go farther, and the land will be equally manured where they stand to eat, as is the case in Worcestershire, where the Hay is put in covered Racks, which are either lifted or drawn up and down the lands; this is a great saving, since much of the Fodder in the open Cribs, is either spoilt with the snow or wet, or trampled under the Sheeps Feet. As a cart-load of Turnips could be washed in half an hour, where a brook runs through the ground, by sticking them on the fork, it would be worth while to try whether it would not answer the Farmers interest to feed their Cattle with them clean; since it never was intended by Providence, that the Teeth and Maw of a Sheep, which

which is the most delicate feeding creature in the world, should be always filled with dirt, which destroys many: since, if you disturb them while feeding, you will perceive many of them hulk, which takes from the profit of those that do feed, notwithstanding the dirt they are compelled to eat.

If Turnips are a succedaneum for Grass in the winter, so will winter Vetches constitute what may be called the Spring Crop. In very hot weather it is well known that Cattle, when the Grass is burnt up, will thrive and do well upon Ashen Leaves: but the general humour of the English Farmer is such, that he would rather buy than earn; not recollecting, that in his own language, twenty shillings saved is one pound got; and that little things must be attended to, to secure a sum at the expiration of his lease, that may keep him from following the Plough, or using his Spade, in order to procure his daily bread.

There are two complaints, however, against Enclosures; which could they be substantiated, would throw considerable weight in the opposite scale; namely, that they encourage the monopolization of Farms, and in a great measure tend to depopulate the country, and raise the Poors Rates. That a spirit of monopolization does exist, and is daily increasing, to the very great injury of private individuals, as well as of the community at large, is observable in Country Villages, as well as in Market Towns: But this is an evil that is suffered to remain,

remain, because it has hitherto escaped the attention of those, who have the immediate power of preventing its growth. It is an Hydra, which it were devoutly to be wished, that the strong arm of Government would hurl down; since its baneful influence has already reduced many that were in comfortable circumstances, to a state of poverty; and those that were poor, to real want; as one man is now permitted to engross what formerly supported thirty souls: but as it prevails to a greater degree in the open Fields, than in those Parishes that have long been Enclosed, the above objection loses its force,

It cannot be denied but Enclosures tend, in some measure, to destroy the population of a country, in those instances where nearly whole parishes are converted into Dairy Ground; but this is a circumstance that so seldom can happen, on account of the preference that is given to the up and down Crop, as to render it as a general rule fertile and fallacious in the extreme.

In those parts where the preference is given to the Plough, and the Farms are not too large, it may be proved from the Parish Registers to a certain demonstration, that Enclosures have rather a contrary effect; since modern improvements have introduced several kinds of employ into husbandry, which were wholly unknown in former times; and consequently that which furnishes additional work for the Husbandman, can never be the means of expelling him from his home.

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In an open field there is no great scope for any thing that is new; since things must go on agreeable to the rules of the place, which in many parts are the same as they were in the Conqueror's days; notwithstanding they have lights set up in every quarter before their eyes: but in an Enclosed Farm, every person is at liberty to take the advantage of that mode of Agriculture, which experience has shewn to be the most beneficial to himself, and the Proprietor of the Land; which proves that Enclosures are not so inimical to the public good, as is generally believed; and that a very trifling interference on the part of the Legislature, would effectually remove from them every present cause of complaint.

It must, however, be observed, that although Enclosures may be desirable, and advantageous to many, yet we are not to draw an inference from thence, and suppose that they are so to all; for it is the peculiar privilege of a British Subject, to have it in his power to do what he pleases with his own; provided he does not use that liberty to the prejudice of those, who are equally with himself entitled to the protection of the Law. If then the Proprietors of an open Field can agree among themselves to deviate from the old beaten tract, and manage their Estates to their mutual advantage, and can rent their Tithes upon equitable and satisfactory terms, it would be an act of the greatest cruelty and injustice to compel them to enclose. And on the other hand, if the Owner of an

enclosed Farm is satisfied with it in its present state, under what colour of justice can he be compelled to alter his mind? which shews that the abolition of Tithes, like that of the Slave Trade, will require much delicacy and address in bringing it to pass.

It should be here observed, that there is no compromising with God for his due, unless we approach him with the Scales of Justice in our right hand. The Tenth of the produce of the Lands are his property, or they are not: we must have no saving clause, or intermediate words, since his language is yea or nay. The Catholics, therefore, in separating the great Tithes from the small, so as to alienate the one, and keep the other for the Church, have acted by an authority that they have set up among themselves. But as things cannot be undone as readily as they have been badly done, we must proceed to restore with a gentle hand; since, if a living is too large, we can, agreeable to an approved modern practice, divide it into portions, or parts. Where, therefore, the Tithe property is irrecoverably lost, by being blended with other Land, we have still a remedy at hand, by allowing certain Trustees, who may think proper to take upon themselves such a benevolent charge, to buy Land or Tithes in the Parish, or near it, as opportunities may offer, till the Living has obtained a portion of Land somewhere equal to what it should have had, if nothing wrong had been done;

done; which must be paid for by gradual instalments from the whole Rent. In a large Town, a popular Preacher may do something to accelerate the liquidation of the above in his own way; since it will be to his advantage to get rid of the incumbrance as fast as he can. And sometimes Patrons, who are Parents, and people of large property, will do it of their own accord, to provide in the first instance for a relation, or a son, provided they can meet with the sanction of the Law.

It might be noticed here, that out of those large Tracts of waste commonable Lands, which lay intermixed among the Enclosed Farms, the whole of which ought to be made to contribute to the general good; since the word unprofitable is an offence both in Heaven and in Earth, much might be done towards the getting rid of Tithes; since they are generally within a Ring Fence, and the Clergy, or other Person, would be glad to accept of such an exchange, as far as it will go, towards the exonerating of specified Lands. But this must be done by a general Law, as no one upon such small occasions will consent to the expence of a particular Act; at any rate the Interest of the Country requires that they should not remain in their present state.

Whatever relates to Tithes, is a subject that should be touched with the hand of caution, and before so desirable
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an object, as the abolition of them, can be completely obtained, it will be a work of time; since it is but too evident that any sudden innovation, in so extensive a property as Tithes are, would throw the whole Country into the greatest confusion, and probably fall short of the desired effect in the end.

All, therefore, that can be reasonably expected from the interference of the Legislature, is not suddenly to abolish Tithes, but to put the whole Landed Property in a capacity of obtaining redress, upon their acquiescing to such terms, as the wisdom of Parliament may point out.

As the Tithing of Orchards, Gardens, Homesteads, and other small concerns, have given more uneasiness than affairs of a large extent; in order to encourage the commutation of them, it would be advisable to allow any number of persons to join in the purchase of a Piece of Ground, that would compensate for the value of their Tithes; or to make the matter still more easy, to permit any individual, that may wish to exonerate a small concern of the above description, to pay the value of the Freehold into the hands of Trustees; when the Clergyman, in the process of time, might watch for an opportunity of laying it out in a manner that would please himself, and his successors. Since, if Government can trust a body of Honourable Gentlemen with a power of augmenting

augmenting all the small Livings in the kingdom; and experience has shewn, that in no instance their confidence has been misused; but on the contrary, that the most salutary effects have already been experienced, from their honour and punctuality in so important a concern. Why should it be supposed, that less benefit would be derived by Commissioners chosen from the Gentlemen of the County, with full powers to sell or exchange Lands for Tithes on those Estates, that will not be affected by the general act? This would prevent the obstruction of public business, by dispatching a multiplicity of private concerns in a quiet and easy way, which might be deemed of too trifling a nature to merit the attention of Parliament, or be thought worth the expence of a separate Act.

The reason that instances of oppression at this time so often occur, is, because the injured party has no certain means of obtaining redress; but should the Legislature step forward to their relief, by offering to the Public a general Enclosing Act, and by investing such respectable persons with a power of exonerating Lands from Tithes, we should see ill-nature disabled from doing harm, the Swampy Bog covered with luxuriant Herbage, and Lands, hitherto considered as barren, or of but little value, covered with Corn. Agriculture would flourish, which would add Riches to the Country; afford Meat for the hungry, Cloaths for the naked,

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and an Asylum for those who have no home. In short, wherever Agriculture flourishes, the Country must flourish, and population increase. And we have authority to say, that the Draining and Enclosing of a Country is, complying with the will and wishes of God; who, having let out his Lands to Husbandmen, expects that they will cultivate and keep them clean. I offer you my best wishes, and remain,

SIR,

Your very humble Servant,

SAMUEL JOHN NASH, LL.B.

The reason that instances of oppression at this time so often occur, is, because the injured party has no certain means of obtaining redress; but should the Legislature step forward to their relief, by passing to the Public a general Enclosing Act, and by investing such respectable persons with a power of exchanging Lands from Tithes, we should see ill-fortune disabled from doing harm, the Swampy Bog covered with luxuriant Herbage, and Lands, hitherto considered as barren, or of but little value, covered with Corn. Agriculture would flourish, which would add Bread to the Country; afford Meat for the hungry, Cloaths for the naked, and

AN
EXTRACT

FROM THE
AUTHOR'S NOTES ON AGRICULTURE.

MANURE.

"LIME qualifies the Earth;" but a Ground should not be limed more than once in the Life of Man.

"Sea Sand for Grass Land."

Sea and River Weeds will make an excellent Compost.

The Mud from Drains, Ponds, Rivers, Lakes, and Pools, will do good.

"Peat dug raw from the Pit, is good Manure for Grass and Ploughed Land;" since its consistence is from the Vegetable.

Burning after the Breast Plough does, in the course of Agriculture, great injury to the Land. Although the ashes obtained from the vegetables do good, yet the hard burnt red earth offends the pure foil for many years to come, till it sinks to the bottom by being repeatedly turned over with the Plough. Therefore, Breast Plough, but do not Burn.

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The benefit arising from the Folding of Sheep is too well known to be repeated here.

Urine and Soap Suds should be drawn out in a Water Cart upon any Land.

Ashes of every kind do good, if attention is paid to the soil on which they are laid.

“Marle being weaker than the soil on which it is laid, does no good as Manure;” it may, however, be drawn on shallow or unfound Land.

Drain with the fluted Box Bricks, where Stone cannot be obtained; since the Turf soon treads in.

Hackle the Wheat, which is cut unripe, and the rest when it is likely to rain; if this practice were made general, two thirds of the Grain in the kingdom would be ensured against three weeks rain; i. e. When Corn is flucked, four Sheaves stand nearly upright, with two on their Top, with the Ears downwards.

“Plant Potatoes whole, and sow the Seed from the Ball, in order to restore the sorts.”

The Seed of every thing that is good in its kind should be sown.

GRASSES.

“Rye Grass, if depastured, does good; but if mown, it beggars the Land.”

Turnips and Saintfoin are invaluable Crops. But the grand desideratum is, Guinea Grass; the Seed of which should be brought over in the Trufs, otherwise it will parch and spoil.

Rice

Rice may be sown in warm Gardens, and afterwards planted out in the Furrow.

THE TURNIP FLY.

If Urine is drawn out, and thrown upon the Turnip *Much-Heap*, which will destroy the eggs from which the Turnip Flies are generated.

THE WIRE WORM.

If Rooks are permitted to breed in moderate quantities in a parish, they will effectually destroy the Wire Worm, and every other Grub. Providence has put them under the protection of man, for kind and wise ends. Like Poultry, they know the people of the place where they resort.

THE SPRING CROP.

Winter Vetches and Parsley are the Spring Crop. The Parsley should be sown at Midsummer, or sooner, in order to get strong.

Pruning or Lopping of young Trees, like a surgical operation, cannot be done too neat: much of the finest timber in the country is spoiled by spurs being left; the Rind, or Bark, should close again.

If Oaks were trained and pruned while young, they would not run Ram-piked.

“ Keep up the Staple of the Soil.”

“ Harrow

" Harrow with Heifers, and put the Bulls in the Ox Team, and
 " work them with Gears on; not with Boards on the Head."

" Sow Wheat broad cast; and always chuse the heaviest Grain,
 of every kind, for Seed.

" Weed the Grafs Land."

" The error committed in Grafting of Apple and Pear Trees in
 " this part of the Country is, the taking the Scion from one instead
 " of the two Year old Wood."

" As Scotland is in too high a Latitude for the Cultivation of
 " Wheat, the Natives should import that Grain, and export their
 " Oats; since the too frequent use of the Meal of the latter makes
 " the Features of the People hard. Or in other Language, it
 " disagrees with the Blood."

All those Trees that bear early Fruit in the South of this Island,
 may be selected, and planted with success in the North.

Plant or Sow the Seeds of the Scotch Fir on Hills, which is the
 true Yellow Deal. The Larch is an Ornamental Weed.

* * * The Reader will see the Authorities for the Notes upon some
 future occasion.

